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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CHRISTIAN PHILOSOPHY OF LOVE. From "Saturday Evening."

It is only in religion that we can find the true philosophy of love; for love, apart from the belief of an after state, has neither substance, nor purity. It will be found, as a matter of fact, that the faith of immortality, and the feeling of Christian love, are always in direct relation, one to the other, as to their intensity: if the one be in great force, the other is so: if the first languishes, in any age, the second disappears. And at any moment, if the belief of eternal life could be suddenly invigorated, the spirit of faction and jealousy would instantly be exhaled from the church; and of Christians it would once more be said—"See how they love one another."

In this primary element of Christian affection, we readily find a reason sufficient to explain its comprehensiveness, and its universality, and its power of rising above those checks that might spring from the imperfection of individual character. The greater motive overpowers the less, in all the exercises of true love; and in Christian love, when simple and sincere, it is much more so. The brightness of immortality obliterates fainter impressions; and when any one is indeed believed to be a Christian, the idea of dignity that connects itself with that persuasion, outweighs every other feeling. In each heir of heaven we see heaven itself,—more than the qualities or merits of him who is on the road thither: much in the same way as some extraordinary occasion kindles the enthusiasm of an assembled nation, and the multitude, with joyous shouts, is moving on, in procession; the high wrought patriotism that floats in the air, binds heart to heart, even among those who are personally strangers: every man without question or scrutiny, grasps the hand of his neighbor, in frank and cordial good will.

No other principle can generate an emotion comparable to Christian love, for the plain reason that no other principle has at command so vast an idea as that of endless existence. It is by the means of this great idea that the brotherly kindness taught by the Gospel arms itself against the disgusts and disappointments that will belong to whatever is human. Be it so, that the objects of our regard are ignorant, (like ourselves,) of much which it would well befit them to know; and be it also that the better and purer motives that work within them are (as with ourselves,) much disturbed and thwarted by the unextinguished propensities of an evil nature. All this, or more, may be granted; and though human virtue, in its best specimens, is infirm, and much sullied, it is nevertheless true that every Christian, because he is such, and whatever may be his relative excellence, is treading the ascent of wisdom and goodness; and shall at length, notwithstanding many delays and repulses, reach an elevation on that upward path where he shall fairly challenge all our esteem. Yes, and it is true, that an era in his course shall arrive when supernatural beings—themselves ancient proficient in virtue, shall count him their worthy companion, and delight in his converse. If it were only on the strength of such anticipations, he might well now command our regard, who are subject to precisely the same conditions, and have need of the same indulgence.

Christian love has its most obvious analogy with the domestic affections in its sense of relationship, as brethren, through one who is related equally to all, as Head. But the emotion we are treating of, draws a peculiarity from the absence and invisibility of the Head of the family. There is a sense in which the members so represent the head, that He whom the mortal eye cannot discern, is brought, by their means, under the cognizance of the eye. So far as Christians truly exhibit the characteristics of their Lord, in spirit and conduct, a vivid emotion is enkindled in other Christian bosoms, as if the bright Original of all perfection stood dimly revealed. This emotion, perhaps, would hardly be generated by a single instance, or by a very few instances of the temper and behaviour that become the Gospel: for the divine image, in any single example, is too faint, or too much blushed, to bring with it forcibly the idea of Supreme Excellence to which it is related. But in the multitude of instances there may clearly be seen a concurrence—a harmony—a convergence of evidence, such as leaves no doubt of the truth, that all are copies after the same pattern. The conclusion comes upon the mind with accumulated power, that we are not entertaining an illusion, while we believe that this family resemblance, this homogeneity of character springs from a common centre; and that there exists, as its archetype, an invisible Personage, of whose glory all have in a measure partaken.—The Christian brotherhood is therefore to each

individual of the community, a sensible proof of the reality of his faith; and each embraces all, not merely with affection; but with that peculiar solicitude and satisfaction wherewith the soul, at all times, grasps an assurance of the substantiality of its dearest hopes.

Christian love and the domestic affections may very appropriately be compared on the ground of that enhancement which both receive from the assured and familiar knowledge that prevails within their respective circles, of the character and dispositions of each. It is not perhaps commonly considered how much the strength, permanence, and vivacity of love depend upon the simple circumstance of an intimate acquaintance with the spirit of its object—its habits, purposes, infirmities, burdens, sorrows. The very reverse of this might have been imagined, as more probable; for it would have been natural to suppose that mankind being such as they are, mutual esteem and affection would have borne proportion directly to our ignorance of one another. But it is not so; on the contrary, ignorance of each other's character, more than any other cause, represses the social sentiments, and checks every benign emotion. It does so, first, by giving room to suspicion, and to the chilling fear (a fear which pride enhances) of becoming the dupes of hypocrisy; and next, by depriving the imagination of its means of vividly conceiving of the actual feelings or sorrows of those around us; and this lively impression is, by the laws of the human mind, indispensable to the vigorous movements of sympathy. That which the imagination does not realize, the heart does not heed. It is this principle that explains much of the apparent insensibility and indifference to the sufferings of others, which is shown by the mass of mankind.

But the intensity and tranquil permanence of love must of all depend upon the exclusion of all lurking doubts concerning the secret dispositions or real sentiments of the objects of our regards. Now human nature is so mystical a thing, its external characteristics are so variable, or at least so intricate in their combinations, and the outward and ordinary symbols of inward emotion are so fine, or so fallacious, that nothing can give us the certain assurance we need, except the close and intimate familiarity of domestic life: and it is an admirable provision of the divine wisdom which affords us the opportunity of knowing best those whom we ought most to love and succor. The unlooked for incidents of family history, and its sudden excitements, and its arduous occasions, bring the individuals of the home circle within the sanctuary of each other's bosoms. And then, there is always going on in each mind an unobserved process of induction, wherein the listless actions, and trivial expressions of every hour, go to form an estimate, in the mind of each, of the worth and quality of the others; until each feels that he has almost as perfect a knowledge of the heart of brother, sister, parent, child, husband, wife, as of his own. It is on the solid ground of this familiar knowledge that the domestic affections take their tranquil standing: and unless the companions of our lives are absolutely unworthy of our love, or ourselves are incapable of pure and generous emotions, we shall love them with more vivacity, and with more steadiness, when the depth of their faults has been sounded, than we could while ignorance (mother of jealousy and fear) stood in the way between heart and heart. To harbor the thought that there is yet at all in the soul of one near to us a concealment we have not explored, is the same thing as to hold the whole of our affection in abeyance.

It is this home familiarity—this domestic perfection of knowledge, that opens the sluices of sensibility, that vivifies every sympathy, that makes the sentiment principle of each common to all; so as in a manner to blend identities, and to diffuse consciousness through the social body. The many become one, by the mutuality of every power of enjoyment, and of suffering. There is, even in the most benevolent minds, an instinctive revulsion from the sight of pain, which compels it to escape from the scene of woe, and which has to be overcome by higher motives. But in relation to those who are within the immediate circle of our affections, this instinct is not in operation; or gives way to an opposite impulse, which irresistibly detains us by the side of the object of our passionate fondness, in the hour of distress. This sympathy is little less than a perfect image, or counterpart of the sorrow or anguish that is its cause. Just as when the clear and glowing sunbeams of a sultry day fall upon the bosom of a reeking cloud, there is seen a second bow, embracing the first, and it is hard to say whether the tender colors of the reflection are not as distinct as those of the primary arch; at least the one faithfully corresponds to the other.

From the New York Evangelist.

ON CONFORMITY TO THE WORLD.

"Be not conformed to this world."—Rom. xii. 2.

Mr. Editor—There is reason to believe many persons read this passage of Scripture with no feelings of self condemnation, in consequence of an erroneous idea that the command is too indefinite to be applied. It leaves upon the mind a vague impression only of something in which they have little or no interest, even while they are living in positive violation of the precept.

As I understand it, so far from being indefinite, it appears very specific in its application; while at the same time it may be said with

equal propriety, to be exceedingly broad and comprehensive, including within its compass the entire character of those to whom it is addressed. Here, it may be proper to inquire what is understood by conformity to the world?

Without attempting a logical investigation of the phrase, the writer will suppose that in its common acceptance, it implies an approbation of the principles and practices of unregenerate men, together with an entire or partial compliance with them.

This definition accepted, we are brought to the principal design of this article—namely, to consider some of the particulars in which conformity to the world is forbidden. And if by applying the precept to our own conduct, we are able to detect any infirmity, it is hoped that conviction will be followed by repentance and reform.

For convenience, these particulars may be arranged under distinct heads. First, it may be observed, Christians are forbidden conformity to the world, in their employments. Worldly men engage in their various pursuits, from motives of individual aggrandizement; hence they are not scrupulous in regard to the means employed for that end; or who may be caused to suffer in its promotion. When some coveted goal is obtained, it is deemed the reward of their own wisdom, to be used for their own advantage. "Is not this great Babylon that I have built by the might of my power, and for the honor of my majesty?"

The disciples of Christ are forbidden to seek their own glory. The glory of God is the great object for which they live and labor. Neither may they advance their own interest and happiness, at the expense of the interest and happiness of another. Consequently, they are debarred entirely from many sources of profit that other men employ. And when they have acquired wealth, or honor, or influence, they may not exult in it, as their own attainment, or appropriate it exclusively to their own advantage. Jer. ix. 23, 24. 1 Cor. x. 24.

2. In their amusements. The most rational amusements in which the men of this world engage, are little else than devices for dissipating all thoughts of God, and preventing any devout or holy affections—while many are directly calculated to injure the mind, corrupt the heart and destroy the soul.

The children of God may not indulge in those vain recreations falsely denominated pleasures, that dispose them to forgetfulness of their heavenly Father, and exclude the Lord Jesus from their society. Time, too, is an invaluable boon which they may not throw away in levity and trifling. Their amusements, like their employments, may be such only as they can pursue with hearts full of love to God, and pursued more as a duty, than a relief from duty. Col. iii. 17. James v. 13.

3. In the choice of their associates and friends. The men of this world usually select their associates from among the enemies of Christ. By the best of them, if their friends are such as the world calls honorable men; that is, men who possess great pride of heart, who maintain a very high degree of self esteem—no regard is had to their being men whom God esteems. They may be destitute of benevolence to their fellow men, may see with indifference a world lying in wickedness, and their brethren perishing around them, without any feelings of commiseration, and make no sacrifice and no exertion for their relief. They may have no love to their Saviour, their ungrateful hearts may have never responded to one anthem of praise for redeeming love.

The disciple of Jesus may mingle with ungodly men, only when he can do them good; his favorites must be the favorites of Jesus; such as will stimulate him to more frequent acts of piety, and lead him by council and example to greater purity of life, and accompany him in a closer walk with God. 2 Cor. vi. 14—18.

4. In their conversation. Worldly conversation is characteristic of worldly men; for of the abundance of the heart, the mouth speaketh. Their schemes for personal emolument, their own and others wealth or honor, their disappointments and successes, are topics for conversation of absorbing interest; to say nothing of the worse than senseless gossip and chit chat, which constitutes the principal colloquy of many.

The disciples of Christ are required to "be holy in all manner of conversation," to have their "communications" such as will "minister grace to the hearer." Such as shall qualify them to converse with Moses and Isaiah, with Paul and Mary, and the beloved disciple; with the holy throng of "men made perfect," and the company of angels that day and night hold intercourse around the throne of Jesus. Eph. v. 19, 20.

5. In their dress and mode of living. A desire for display is manifest in all the conduct of unregenerate men. No time is deemed too sacred—no expense too great, to be employed in promoting this object. The shivering may die unclad, and the starving unfed, but their persons must lack no adorning, and their appetites be denied no dainties. In their judgment, it is of small consequence to supply the Lord's treasury, but their own treasury must be filled. Tell them not of souls dying without the word of life—they regard it of far less importance that men should be taught the way to heaven, than that their dwellings should be the abode of fashion.

But the children of God are forbidden to adorn themselves in "gold or pearls or costly array." When attiring their persons and furnishing their houses in the simplicity of the

gospel, they are reminded that "the silver and gold is the Lord's"—and while one immortal being is ignorant of the religion of Jesus, and one soul ignorant of the religion of Jesus, they may not employ the property of which God has made them stewards, in cultivating the "pride of life." 1 Pet. iii. 3. Deut. x. 14.

These are only some of the most prominent particulars to which it is believed the precept will apply. It were easy to continue the enumeration, but doubtless every Christian's conscience will supply the deficiency; the design of this is not to instruct, but awaken remembrance. The truth is, it is not from ignorance of God's commands, that our non-conformity to them arises—but from want of reflection upon them: we suffer them to fall upon the ear unheeded; or perhaps the eye glances over them, and no impression is made, or so slight, that before it can reach the mind, the world interposes some other object, and the heart remains unaffected, and the Christian unreformed.

"These things ought not so to be." Our divine Master says, "If ye love me, ye will keep my commandments;" and why should it be thought an unnecessary, or severe requirement, to be unlike the world?

Was not Jesus less conformed to the world than any other being who has ever lived in it? And what Christian does not desire and pray to be like Jesus? And how can we be like him, unless we have his spirit? But if we have the spirit of Christ, we cannot have the spirit of the world. M. B.

APOSTOLIC EXAMPLE.

Let the reader turn over the leaves of his New Testament, and observe how large a part of it is addressed to believers. The Gospels, the Acts, the Epistles—from the beginning of the volume to the end of it, there is no one book that addresses itself, as a whole, primarily to the impenitent. Examine, too, the accounts given of our Saviour's teaching, and of the ministry of the Apostles. Although they had the church to found, and the Gospel to preach over a vast extent of country, to an immense population, embracing every variety of intellectual and moral character, and exhibiting all the more prominent forms of error that unregenerate human nature is apt to fall into—it will yet be found that on them that believed was bestowed a very large proportion of their labor. True, the Gospel must be preached to the ends of the earth, and the apostles were not disobedient to the command that enjoined it. But when Christ and him crucified had once been proclaimed in a city, and a church had been formed there, the members of that church seem ever after to have been the more prominent objects of attention.

Now, why was this? Why, when unbelievers constituted so vast a majority—when in a single city, thousands and hundreds of thousands were blindly and obstinately going down to death, while those who even called themselves Christians were as nothing to the great mass of the population—why did the apostles devote so much time and labor to the latter? Had not they already entered on the way to life, and were they not acquainted with all the truths necessary to salvation? And were not the heathen perishing in appalling numbers in their ignorance and sin?

Ye are the salt of the earth—ye are the light of the world. Such passages, doubtless, furnish the true answer. It was that Christians might put forth the enlightening and conservative power which belongs to them as Christians, that the apostles labored as they did "to build them up"—to make them "perfect"—"thoroughly furnished"—to every good work. In order to the proper discharge of its function, the light must burn clearly. Religion is to be propagated very much by example. Its power and excellence must be exhibited in living character and action. Those who have not felt it, must see how it transforms men—how it purifies and elevates them—how it wakes up the mind and the heart, cherishes the benevolent affections, is at war with selfishness and all the forms of sin and, in a word, by its peculiar energy, tends powerfully to make all human beings just what they ought to be. Now, no such impression of the real divinity of religious truth can be made on them that are without, by men over whose minds, and hearts, and lives, it exerts but little influence. If those who profess to know and obey it do not in all things exhibit its exact "form and pressure," they so far misrepresent it. They do not show it to observers in its proper aspect. It is clouded or distorted, shorn of its beauty, or its dignity, or its charms of proportion and appropriateness.

It is no cause for wonder, therefore, that the apostles were anxious that the first Christians should be intelligent, holy, devoted, active—imitating their Lord in all elevation of purpose, in all purity of living, in all benevolent well-doing. These were to be their living epistles, known and read of all men. Through their Christian spirit and Christian lives, were the conquests of the truth to be extended. If the world should see in them the lineaments of their Master's character reflected dimly and irregularly—if their "fruit" should be scanty and mean—if the "light" in them should be "darkness"—how would the Gospel itself, and the Author of that Gospel, be judged of? For extending the knowledge and influence of the Gospel, a few intelligent, holy, prayerful, thoroughly-consistent Christians, are better than uncounted thousands of worldly-minded, stumbling halters between God and mammon.

Is it not so now? Is there not reason for inquiring whether greater efforts ought not to be made, to lead pious men to become what they ought to be? Are there not constant complaints on every side, of the ignorance, the stupidity, the worldliness, and the inconsistencies, of members of the churches? Are not these continually spoken of as the prominent obstacles in the way of the progress of the Gospel, and of every kind of moral reform? And finally—looking back to apostolic example—is there not reason to suspect that, after all, there may be among us a sad deficiency of well-directed and persevering effort to make the churches pure, intelligent, and active.

Boston Recorder.

From the Western Recorder.

DULLNESS OF CONSCIENCE.

Is it not obvious, on looking over the whole face of society, that the consciences of Christians need to be quickened in reference to many important matters of practice? I will allude to a few of these, by way of inquiry, and leave it for your readers to draw the inferences implied.

1. Indulgences as to leisure hours, sleep, food, &c.
 2. Needless expenditures for luxuries, furniture, dress, &c.
 3. Expenditures for things that are positively hurtful, when used in considerable quantities; for instance, wine, tea, coffee, tobacco, &c.
 4. The ease with which small promises are made, and the facility with which they are afterwards broken.
 5. Lightness of mind and worldliness of conversation.
 6. A general want of self-denial in these days, when Christians are called to be examples of good works.
 7. Selfishness.
 8. Incessant application to business, as if this were the "one thing needful."
 9. Covetousness in "withholding more than is meet" from the Lord's treasury.
 10. Buying things under their real value, and selling them at an exorbitant price.
 11. Hoarding up property, ostensibly for the next generation, but really for the purpose of living at ease, above the necessity of asking for daily bread.
 12. Forgetting the solemn injunction of an apostle—"Mind not high things; but condescend to men of low estate."
 13. Breaking the Sabbath by little and little, in worldly thoughts, desires and actions.
- These are but a small specimen of the peccadilloes that might be named in the same connection. According to the gospel rules, they might be designated by a harsher epithet.
- Yours truly, SOMEBODY.

OUR FAULTS.

A good minister had, residing in his family, a lady, who was teacher to his children, and whose opinion he valued highly—she saw in him a predominant fault, and this fault seemed to have been cherished from childhood. It was the talk of the whole parish, yet no one had the courage to reprove him, his enemies exulted and his friends regretted, while the good man was entirely ignorant of what was passing.

He was advanced in life, and the lady, but a child in years, to himself, yet, after much resolving, and reresolving, she fixed upon a time to place the fault before him faithfully. She did so, and entreated him to investigate, and see if it were not so. At first he laughed, telling her he presumed her motives were good, but she need give herself no trouble, as the thing could not be so—he could not have lived so many years, in such an egregious fault, and not have known it, and concluded by saying, I forgive and even thank you, for the liberty you have taken, but know I am not guilty. She went away sorrowful, renouncing it all as hopeless. A year passed, he preached on, but he could not help pondering these sayings in his heart. Though positive he was innocent, yet he investigated, and found it even so. He found it was the sin which most easily beset him, that he had indulged it, till it had become habitual and been totally ignorant of it. He called at her residence a year after, and thanked her for the interest she had taken, adding, I might have lived and died, fostering this propensity, but for your faithfulness, it was the first intimation ever given me of it, and now, never despair, as hopeless as the case may be, none can appear more so, than mine.

This simple story might teach much. First, it shows how hidden our faults are to ourselves, and second, the value of those friends, who will point them out to us. An enemy will not tell us our faults, if he thinks we should profit by it, he will publish them to the world, while the friend will, as far as possible, conceal them from the world, and tell us of them alone.—"Faithful are the wounds of a friend, but the kisses of an enemy, are deceitful."—Female Advocate.

RELIGION.

A young man entering into life without the support and guidance of religion, is like a vessel with its sails spread open to every breeze committing itself to the ocean, without chart, rudder or pilot, tossed to and fro in the darkness of midnight; conflicting with violent storms, and ready to be dashed on the rocks, or swallowed up in the abysses.—Dr. De Witt.

Never show levity, when people are professedly engaged in worship.

THE WORLD.

THE WORLD.

Nor are we to regard the *entrance upon life*, its ardent exertions and lively hope and engrossing connections, as casting off the young immortal from its school of spiritual education. On the other hand, the signs of kindness on God's part, and yet of entire helplessness on ours, are fitted to make this, a period of commencing or growing piety. *Marriage*, especially, the chosen state of most youthful beings, the special season of joy for the present and hope for the future, had certainly never been the symbol of that relation which perfects the character of man, if its cheerful views were not favorable to the commencement and progress of a religious life. No doubt it has been so adopted, because its afflictions, even before they are sanctified, afford the best resemblances to holy love, and because it opens and keeps the finest school for instructing men for heaven. *Marriage* is the scene, which more than another, seems all fresh from Eden—not *opposing* our return to a holy and happy condition, but training us to enter that higher *PARADISE* for which Eden was only preparatory. *Marriage* needs not to be divested of its cheerfulness, in order to dignify it thus. Religion scowls not upon its happy hours, but smiles; shedding new cheerfulness upon the wedding scene, by offering the new wine of the kingdom to add the full and enduring glory to the feast. Of the religious influence of these happy hours, so often carelessly missed, or recklessly rejected, the public have had of late the finest conceivable specimen, shining amidst the gloom of the last three months, as if designed to divert the mind profitably from the shades of judgment to the cheerful light which shines over the entrance and the path of life. We allude to that tale of love and piety, which will long be remembered of the island of MANHATTAN—of the city of NEW YORK—to the death scene of Mr. and Mrs. HINTON. When amidst public terror and dismay, they saw the signs of personal redemption, and their path closing in gloom opened in full view of heaven, the soft influence of the marriage hour was felt by both, as some favoring breeze bearing them gently into the haven of eternal rest. What else was signified when the dying wife sent her last message to the dying husband, with the *wedding ring*; and when he welcomed it with his dying prayer, "that he also might depart and be with Christ?" Did we sing amiss?—

From the Christian Index.

REVIVAL AT CATAWBA, HALIFAX, VIR.

At the time of brother Clopton's protracted meeting, the church and congregation signified their wish for me to preach for them for twelve

JAMES D. McALLISTER.

INSTRUCTIONS TO CORRESPONDENTS.

1. WRITE: A good communication speaks

Avoid abbreviations. Use *none*, which you would not have in printing. One of the first lessons given to an apprentice is, to follow his copy, even if it goes out at the window. If you write *Temp. Soc.* the editor must write it out in full, or give it to an experienced com-

If you are old, and your habits so fixed that you cannot alter them, write on as you can, and we will be as patient as we can. Our present instructions are for those who are not too old to learn. To such we say, make it evident that you love your neighbor as yourself. By violating any or all of these rules, you may save yourself a *very little* labor; but you would not do it, if you knew how much labor and perplexity you inflict on others. We have some correspondents, whose chirography comes upon us much like a visit from themselves. Every thing about it shows brotherly kindness, and unwillingness to make needless trouble. We can hand over their productions to our foreman at once, after gratifying ourselves with the luxury of a perusal. His look of care and calculation relaxes as soon as he gets hold of it; and our good girls put it in type, with a smile of gratitude to the good man who had mercy on their eyes. Will not our less careful friends take a little pains, to make a whole office full of happy faces?

For the Christian Secretary,
SLEEPING IN GOD'S PRESENCE.

To this rich, this glorious feast, the child of God approaches, when his footsteps turn towards the house of God. O how improper and sinful, when honored with a seat at such a table, where thousands of needy souls are fed to the full; and being thus seated, fall into unconscionable slumber. How would this look in intercession things? Would not the lord of the feast be counted himself abused, and his banquet slighted? Surely he would. Christian, and what does your God think of you on such occasions? Have you not reason to fear that if you continue thus to disregard his heavenly banquet, that in his holy providence he will so manage your affairs, as that you will be deprived the privilege of a seat at his rich repast you have so often sought? But consider, fellow Christian, how much you lose by this practice. Are you not

We will now in the last place, consider this subject, as having reference to the minister or preacher. It is no less interesting than the subject of the people. The minister, how much soever he may be sanctified, is still a man of like passions with his brethren: and as such, subject to temptation, sorrow and pain. When therefore officiating in ministerial functions, if he sees his brethren and sisters all alive to the subject, and hanging with intense interest upon the message he is delivering, his heart is encouraged, and he preaches with pleasure. He feels a comfortable evidence, that, as his doctrine elicits the attention, it affects the heart; and therefore that "good

will be done in the name of the holy child Jesus." But how different are his sensations, when looking around upon his audience, his eyes fixed upon two or three perhaps, in every pew, who, while he is trying to influence them to turn from these vanities, and serve the living God; are evidently saying by their conduct, with the slothful man, "yet a little sleep, a little slumber, a little folding of the hands to sleep;" and therefore are unavoidably beyond the reach of any profit by his instructions. He must consider, therefore, his subject as entirely lost to them; and though the necessity of a reformation in their case is most obvious, yet that, though he should double his diligence, it would for the time being, be altogether useless. Dear reader, do you know how much the heart of the man of God is pained under such circumstances, we trust you would not thus afflict him, for the sake of a little indulgence in his presence. But what most afflicts him, is to see his brethren and sisters thus inattentive. From them he has certain good reason to expect better things. While therefore, the sight of the bowing heads of the enemies of God is causing a wound in the flesh, the sight of professing Christians in such circumstances, wounds him deeply in the heart. Let Christians then, seriously meditate upon this solemn truth, and as they love their minister for his work's sake, so let them listen to his instructions, with careful and prayerful attention, that "the word may do them good, as it doth the upright in heart."

As we did not design to be lengthy, we will close with a few additional remarks. "A word to the wise is sufficient." And now my dear brethren and sisters, suffer, I pray you, the word of exhortation. The preceding and following, are designed for the good of your own souls, as well as for the glory of God. If my heart does not deceive me, I do earnestly desire to be useful in the dear cause of my Divine Master, and beneficial to your souls; and these two things have united together, and constituted the two fold cord which has drawn me forward to engage in this duty. There are very few, if any of the blessings and privileges which we enjoy, and receive from the hands of a gracious God, but what we at some time or other, are guilty of abusing in some way or other. So prone are we to err. Sleep may be considered both a privilege and favor, but we believe it is greatly abused or misapplied, when indulged in time of divine worship. We do verily believe that the injury done to souls, by this practice, is incalculable. In almost or quite all instances, it betrays in the Christian, spiritual sleep, or a soul not sufficiently engaged, in the blessed cause he has, or ought to have espoused. It is dishonoring to God, and ruinous to souls.

Would you, my dear Christian friends, be guilty of either of these atrocious crimes? I know you would not. Your inmost souls recoil at such a thought. You feel too much regard for the honor of God, and the good of souls, to be thus unholily engaged. Let me therefore, entreat you, as you love your Redeemer and his service, to set a double guard over yourselves while in his blessed presence. Provide against the temptation before hand, by submitting to nature's call for rest and sleep, in their proper time and place; and begging God the Holy Ghost, to dwell richly in you on such occasions, to animate your spirits, to enkindle your devotions, and fire your hearts with holy zeal, "that ye may not sleep as do others, but watch and be sober." Many holy souls by so doing, have with *Dunstan's Pilgrim* lost their roll, which has caused them much strong crying and tears to regain. Receive the instructions of the wise man; "Give not sleep to thine eyes, nor slumber to thine eyelids;" but "awake to righteousness and sin not."

I will now leave these few broken hints with you, dear Christian reader, hoping that through the blessing of God they may do you good. Receive them as an expression of sincere and unfeigned regard; and rest assured that if the glory of God is advanced, and your souls benefited, the author's object is fully answered. But a word to those who do not sleep only, but in God's account are spiritually dead. Remember, fellow sinner, when you slumber in the house of God, or wherever you slumber, you sleep as upon a tombstone. Dangers surround you on every hand, and could you have but a half view of them, your aching souls would surely tremble. You may now put far away the evil day, and spend the precious moments when you visit the places of the holy, in drowsiness or in crime; but O remember, that a course like this, if pursued, will most assuredly land you where they "sleep not day nor night," and the smoke of their torments ascend up for ever and ever. This then shall ye have at the hand of God; if you continue to slight his Gospel, and despise his holy ordinances, "ye shall lie down in sorrow!"

May God in much mercy, deliver you from so great a death, for his dear Son's sake. Amen.

From the Republican Farmer.

Messrs. Printers:—I think that wisest of all men, Solomon, is chargeable with one considerable mistake, at least, in saying that there is nothing new under the sun; for there has happened an entire new thing, in our day, and that is, that our Presbyterians should undertake to make Baptists, by re-baptizing Presbyterians baptised by sprinkling in infancy, in the immersion form of baptism.

Two or three cases of this kind have recently occurred in H— A Rev. Presbyterian minister, assisted by another Rev. Presbyterian minister on the occasion has entered into the waters of the Housatonic river, in the most holy, devout and solemn form of sacramental devotion, and baptised over again by immersion, 2 or 3 members of Congregational churches, who had previously been baptised in infancy by sprinkling in the customary mode of congregational baptism.

It is truly surprising that such a farce of religion—such a holy absurdity should find support and practice in any community of Christians, endowed with common sense, or the least sense of religion, or any true and consistent feelings of vital godliness. On what account, I ask, does a Presbyterian baptised in infancy think it necessary to be re-baptised, and that in the way of immersion? Unquestionably because he thinks his infant baptism is no baptism at all.

If that kind of baptism in any man's view is good or any thing at all, it is good for the whole of baptism—there is no dividing or halving in a religious rite or duty, in any case, "in a wise or religious man's eye." It is then on the principle of the nothingness of sprinkling baptism, that any Presbyterian so baptised is re-baptised by immersion.

Now I ask is not the absurdity most palpably evident, for a Presbyterian to nullify his own former baptism by receiving immersion baptism at the hands of a minister who has never been immersed? The minister on the recipient's own principles having never been baptised otherwise than by sprinkling in infancy, must on that ground be considered as an unbaptised person, just as much as the recipient considers himself unbaptised, having only been sprinkled in infancy, and so to stand in need of immersion.

Surely the rite performed by a layman or more by a heathen man is just as good as the recipient's

for his own present practice by immersion denies that the minister, having only been sprinkled, has ever been baptised at all, and of course affirms him to be no regular member of the Christian church, in his view any more than he himself was under sprinkling baptism.

How can an unbaptised minister by immersion, the only door into the church of Christ in the view of a Baptist, baptise by immersion to make a Baptist member of a Christian church, when, on the principles of the doctrine, he, the minister, was never a member of the Christian church himself? This foolishness is so obvious that it needs only to be stated to be perceived.

Moreover, can our Presbyterian ministers be justified in this disorderly mode of proceeding? Unimmersed themselves, may they undertake to immerse others, thus "monstrously" one of the holy sacraments of Christ, in order to have the immersion mode of baptism catch and save, if the sprinkling should not serve to that happy proselyting result? This seems, I think, like playing fast and loose with one of the most solemn rites of Christianity.

Huntington, Oct. 12.

BAPTIST.

For the Christian Secretary.

Colebrook, Oct. 21, 1832.

DEAR BROTHER CANFIELD,

Perhaps a brief notice of the sudden death of one of the Lord's ambassadors in this town, may be profitable to some of your readers.

Last week on Tuesday, I was called in the providence of God, to witness a part of the last conflict of Rev. Azariah Clarke, of Colebrook, with the king of terrors, and see him set to his seal that God is true to his promise, "Lo I am with you always," &c.

On entering the room of the dying saint, a solemn awe seemed to pervade every mind, because God was there, and I felt fully the force of the poet's lines:

"The chamber where the good man meets his fate,
Is privileged above the common walks
Of virtuous life, quite in the verge of heaven."

I said to him, my brother, do you now take to yourself the consolation of that Gospel which you have preached to others? He replied "yes I do," and the Scripture "Lo I am with you always," was a sweet source of comfort to me lately, in preaching.

Do you put all your trust for salvation in Jesus Christ? "I think I do." After a short pause, he added, "I feel that not he that commendeth himself is approved of God, but whom the Lord commendeth."

Never but once, did I behold a Christian minister, march so fearlessly and triumphantly into the territory of death. His soul was firmly stayed on the Rock of Ages, and as the cold damps of death settled on his pale and fallen cheeks, the song of seraphs seemed to tremble on his ear, and the music of the New Jerusalem wholly to absorb his contemplations. About 8 P. M. he calmly resigned up his spirit into the hands of his merciful Redeemer—"Let me die the death of the righteous and let my last end be like his."

J. M. GRAVES.

THE PORTSMOUTH BAPTIST ASSOCIATION

Held their last annual meeting at Northwood, the 3d and 4th inst. The introductory sermon was delivered by the Rev. B. Stow, of Portsmouth, from 1. Thes. v. 21. "Prove all things, hold fast that which is good." The unscriptural doctrine of the salvation of all men, being the subject of the discourse, was ably refuted, from matter of fact and the justice of God in his divine government.

The association organized by choosing Rev. B. Stow Moderator, Rev. J. N. Brown Clerk, and Rev. Samuel Cook Assistant Clerk. The letters from the churches were unusually interesting and cheering to the hearts of Christians.—*N. E. Rep. Register.*

THE SALISBURY BAPTIST ASSOCIATION

Held its 14th anniversary with the Baptist Church in Deerfield, during the past week. Introductory sermon by Rev. P. Richardson, of Gilmanton, from Eph. iv. 3. Rev. J. A. Boswell was chosen Moderator, Rev. E. E. Cummings, Clerk. In this association there are 16 churches, and 11 ordained ministers. The accounts from the churches evinced union and harmony, though not that zeal for the salvation of sinners, that was apparent the last year; consequently the number of hopeful conversions has not been so great as formerly. The additions by baptism during the past year are 183.—*Id.*

The Salem, (Mass.) Baptist Association held its anniversary on the 25th and 27th ult. It embraced twenty-three churches. A larger amount was contributed to benevolent objects than at any former period. \$1750 were received by the treasurer during the session, which is not more than one third of the whole sum received during the year. Seven hundred and ninety-five members were added to the church in the year.

We learn that the Rev. C. P. Grosvenor, of the 2d Bap. Society in Salem, has been appointed Corresponding Secretary of the Baptist Educational Association for the promotion of Literary and Religious Education in the Valley of the Mississippi.—*Essex Reg.*

BAPTIST MISSION TO FRANCE.—Rev. J. C. ROST, a native of France, and who has lately been engaged in preaching to his countrymen in the city of New York, will sail for Havre-to-morrow, from the port of New York, in the fine ship *Havre*. Rev. Prof. CHASE, of the Newton Theological Institution, will accompany him, and from thence they will proceed to Paris, to ascertain the best means of prosecuting and increasing Missionary operations in that interesting country.

The Baptist Church and Society in Baldwin Place have invited the Rev. BARON STOW, of Portsmouth, to become their Pastor. This church, it will be remembered, was recently vacated by the resignation of the Rev. Mr. KNOWLES.

INSTRUCTION OF THE BLACKS.—In the published proceedings of the Presbytery of Orange, N. C. at their late session, we were not a little gratified to meet with the following, as among the adopted resolutions:—

Resolved, That every minister and licentiate of this Presbytery be earnestly requested to preach at least one sermon on each Sabbath, to the Blacks, and that they call to their aid in giving religious instruction, in conducting their meetings, and in watching over the spiritual interests of the black congregation, such intelligent, prudent and active laymen as they may need.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 27, 1832.

DR. JUDSON'S APPEAL TO FEMALES.

Is producing considerable effect in this country, and not a few pious females have dispensed with the use of jewelry, and presented articles of value, to send the Gospel to the heathen. In the Baptist Magazine for October, we notice that the avails of jewelry received within a month, by the Treasurer of the General Convention, is \$79 15. If a like sum is received each month, nearly one thousand dollars will be placed at the disposal of the Board for Missionary purposes, without at all lessening the productive capital in our land. Did the benefits to be derived from these donations end here, but a part of the good would be accomplished, which we anticipate; for it is a principle of the human mind very observable, that the more we aid an object, the deeper is our interest in that object; and this in a considerable degree accounts for that deep solicitude of parents for the welfare of their offspring. It is therefore to be fully expected, that those females who have given of their substance for the spread of the Gospel, will feel a deeper interest than heretofore in the success of the various operations which characterize the benevolent societies of the present period. Such females will pray for the universal diffusion of truth; they will be found active in their appropriate spheres of usefulness. * * * Would that all the professors of the holy religion of Jesus Christ were alike useful; but as might be expected, some appear more desirous to decorate their persons, and thus condemn the remonstrance of our dear brother Judson, and deeply wound the feelings of their brethren and sisters, by their devotedness to dress; and instead of being separate from the world, are more and more conformed to the world. Are such constant attendants at prayer, at church, and at conference meetings? alas, these, in their view of things, are but of small consequence. Do they pray for the cause of Missions? How can they pray in faith, when they withhold the very aid that a belief in missions would lead them to bestow? And what interest can they feel in an object, to further which they will not in the least desist from the gratification of their inclinations? We again commend the Appeal from Burmah, to the attentive and prayerful consideration of our Christian readers.

The Sturbridge Baptist Association held its last session at Hardwick, Mass. August 29 and 30. The introductory sermon was delivered by Rev. Tubal Wakefield, from Phil. iii. 7, 8. The Association was then organized by the choice of brother A. Fisher, Moderator, and brother A. Parker Clerk.

This Association appears to be exerting a healthful influence on the cause of Zion; connected with it are a Missionary and Education Society; and received by the Treasurer the year past, for various objects, \$539 72.

The circular letter was prepared by brother A. Parker, on the attendance on the ministry, on the Lord's day. We shall hereafter give an extract. [The next session of this body, is to be held at Brookfield.] "The whole session (says the Minutes) was one of deep interest, and the new and convenient house, in which it was held, was constantly crowded with a most attentive congregation. It is ardently hoped that much good was done."

In this Association are 13 churches; 8 ordained ministers; baptisms the past year, 247; total number, 1251.

Detestable Fire.—On Sunday morning last, about half past twelve, the 4th story of the spacious and elegant Exchange Building near the State House, was discovered to be on fire. The building was totally destroyed, together with property to the value of nearly \$80,000. More than \$40,000 was insured on the building and contents. The building was owned by Messrs. Oliver D. Cooke, Edward P. Cooke, B. B. Barber, and D. F. Robinson; and was occupied by Cooke & Co.; B. B. Barber; D. F. Robinson & Co. and Henry Benton, Booksellers; Comstock & Hamner, N. England Weekly Review; A. S. Stillman, book-binder; Messrs. Litchfield's, Copperplate printers; Wm. J. Hammersley, Hardware Merchant; Allen, Marsh, & Co. Dry good Merchants; J. O. & W. Polkin, Jewellers; Dr. Crane and Dr. Greenleaf, Dentists; Messrs. Shepard, attorneys at Law; D. Brokaw, Hair-dresser; Wm. P. Earl, Grocer; a lithographic printer; Fancy Chair painter; and we know not but there were some other tenants. More than 100 persons were employed we believe in this building in the manufacture and sale of Books and Maps.

Incidents in the Life of Matthew Hale. Revised American Edition. Boston. James Loring.

Judge Hale was a great and a wise man, whose correct conduct and active life are useful lessons for the young; the biography of such men constitutes one of the choicest reading for forming the mind on correct principles, and imbuing it with wisdom.

Shipwreck and loss of life on Lake Erie.—On Saturday morning, Sept. 29, Mr. Henry Thrall and family of Granby: the wife and child of Henry A. Holcomb, of Simsbury; a lady, two sailors, and a little child, were drowned by the upsetting of a vessel on Lake Erie.

PROTECTION OF PROPERTY IN TIME OF FIRE. We respectfully suggest to the citizens and Insurance Companies of this city, the utility of forming a Company for the Protection of Property in time of Fire, on a plan similar to one some years since adopted in Philadelphia. A carriage with four wheels was provided; about 3 or 4 willow baskets, in a nest, the longest about 7 feet in length; each basket with 6 handles; saws, screw-drivers, and all such other articles were provided, as might be useful; the company attached consisted of from 30 to 30 active men, among whom were 5 or 6 termed Directors, who at first in the night carried each a lamp confined to a person by a belt, thus leaving his hands at liberty. When it was found requisite to remove goods in case of fire, the baskets were filled, and conveyed on the carriage if heavy, as far from the fire as necessary, emptied of their contents (a watch being placed over the goods) and again returned to the scene of conflagration. We run no hazard in saying, that a company of 30 men thus organized, would save more property from destruction, than 50 individuals without such facilities. At the late fire, more might have been saved, than the cost of five such establishments. Division of labour is the great principle of success in science and mechanics, and indeed in many of the common concerns of life; in times of danger and great excitement, it is needful, to be efficient, to be well prepared for the particular labor to be accomplished.

BARBAROUS RUSSIA.—The Brunswick German

National Journal contains, under the head of "The Present State of Poland," the following accounts:—

"The intercourse with Poland is now so different that the communications on the subject furnished by public papers either give but a general view of the country, or describe only insulated facts that are soon forgotten, so that it is impossible to form a correct idea of the entire system which Russia is now preparing in Poland. We have lately received letters of the 1st, 4th, 5th, and 20th of May, which bring various, numerous, complete, and important statements founded on public documents, and the evidence of credible persons. We here give extracts from them. We abstain from all personal reasoning, confining ourselves to the quotation of naked facts, dates, names, and documents. It appears certain that Russia has wholly renounced the idea of attaching the Polish nation by benefits and institutions, it has now recourse to a severe, perhaps last means—viz. the system of the depopulation of the country; it desires the Polish land, but not its inhabitants. In consequence of this system, the following orders have been issued:—

"1. The convicts of the children. This takes place in the provinces previously incorporated with Russia—viz. Lithuania, Volhynia, Podolia, and the Ukraine, without any previous orders, merely according to the general military ukase; the exceptions depend on the will of the military Governor. It extends to children of both sexes. In the kingdom of Poland which is nearer to Europe, it embraces only the male children of the poorer class—that is to say, 19 30ths of the male children. This measure was announced first as an Ukase of the Emperor, communicated by Prince Gieleskoff, Chief of the Staff of the army to M. Tynowski, Secretary to the Council of the Administration of the kingdom, who stated that it was his Majesty's pleasure that boys wandering about the streets, orphans, and those who are destitute of subsistence, shall be collected together, sent to Minsk, and delivered to the Commander of the Garrison, to be placed in the battalions of the military cantonniers, and to be afterwards sent to the divisions assigned by the Chief of the Staff for the military colonies. The Commander in Chief, it adds, had received orders for the execution of his Majesty's will, and a fund was assigned for the support of the boys, and for the expense of vehicles to convey them to Minsk. The Prince Marshal accordingly sent directions to the military Governors and Intendants General in the provinces. A subsequent order of Prince Paskevitch, recapitulating the heads of the Ukase, is addressed to the Council of State, Fuhmann, President of the Finance Department, informing him that the Intendant General of the Army has been ordered to have clothing made of three different sizes for boys from the age of seven to about 16, to the number of 100 from every woadship. The clothing, of which patterns have been sent in, consists of caps of grey cloth with yellow collar and plain buttons, gaiters, trousers, short boots, black stockings, two shirts for each, and socks. This uniform, resembling that of the Russian cantonniers, amounts for the whole reckoning, 100 for each woadship, to 45,222 Polish florins. The Field Marshal adds that he has approved of the pattern and the prices, and desires that the Intendant General should hasten to furnish the above sum from the revenue of the kingdom, and to bring it to account in the budget, under the title of extraordinary military expenses.

"These orders, the contents of which are so threatening, and which are still more terrible in the execution, excited a general fear in the whole Kingdom. The terrified mothers ceased to send their children to the schools still existing, which indeed were very indifferent, and this went so far that the municipality of Warsaw found it necessary to publish a declaration, which was immediately made known in the Prussian State Gazette, that the Emperor took only poor and orphan children under his protection. But it depends on the military Governor to decide, which child is to be called poor or an orphan. Up to the 5th of May four convoys, each 150, had been clandestinely sent out of Warsaw alone. On the 17th of May the 5th convoy, consisting of more than twenty woadships full of Polish children, from the ages of six years to 17, was sent away, not in secret, but quite openly. The scene was heart rending. 'For some days past,' writes an eye witness, 'the weather had been very bad and cold, and on that day, 17th of May, there was a heavy rain. Nobody was seen in the streets; at all once, about one in the afternoon, there was heard an extraordinary rumbling of waggons, tramping of horses, cries of women mingled with sobbing.'

"It was the caravans with the stolen children rolling from the Alexander's barracks to the bridge. Every body who had any provisions, clothing, or money in the house, sent or carried it out, put it in the waggons, or gave it to the innocent creatures, forever lost to their mothers and their country. The mothers running after their children, rushed among the waggons, to stop them; other women join in their grief; a general lamentation is heard, with loud curses of the gens d'arms, but without effect. The better informed could not help recollecting the story of the lion at Florence, that prowled through the street, seized a child, and bore it off to the desert. Alas! the despair of the mother disarmed the cruelty of the wild beast, but it could not disarm the cruelty of the men at Warsaw."

"Those Russians who felt how dreadful the orders of Government were, propagated in Warsaw, as an apology, that this was done in consequence of the principles adopted with regard to Poland, by the three Allied Courts of Russia, Prussia and Austria."

—*Allgemeine Zeitung, Aug. 22.*

SUDDEN AND AFFLICTING DEATH.—Truly "in the midst of life we are in death."—Yesterday afternoon (says the Philadelphia Gazette) between five and six o'clock, as Miss Margaretta Potter, daughter of the late William W. Potter, was returning with another young lady, from the church of the Rev. Mr. Chambers, she was seized with a sensation of faintness, and remarked to her friend that she felt extremely ill. The young lady addressed, turned towards her companion, and found her in tears. She became momentarily worse, and on reaching the corner of Chesnut and Tenth sts. was assisted into a drug store, hard by. Here a physician of the neighborhood was sent for, who ordered her to be taken instantly home, as her house was high at hand. She was placed in the physician's carriage, in a state of complete exhaustion, but able to comprehend objects in the street. In passing along, she observed her mother, who had been sent for, hurrying to the shop whence she had just been removed. She called for Mrs. Potter, in a feeble voice.—and this recognition was the last of her life. She was conveyed home, and except the repetition of her mother's name, she never spoke again. In ten minutes she was a lifeless corpse.

Editorial hanging Bill.—A bill has passed the Jamaica House of Assembly, making it an offence, punishable with death, for the editor of any paper to publish any thing which can be supposed to have a tendency to excite the slaves or free population to acts of insurrection! The Jamaica Watchman entitles it "the editor-hanging bill." Hereafter, if the British government shall choose to sanction the law, all the editors will have to say to the people, to obtain the favor of the government, will be—"Liberty is not worth possessing." Any one who supposes it, is deserving hanging for insurrectionary thoughts!—"God save the King!"

BRITISH REVENUE.—The revenue of the year 1830 amounted to £30,064,942, and the expenditure to £27,189,942, leaving a surplus of 2,922,000. In 1831 the revenue was £26,424,440, being a decrease of £3,640,502, and the expenditures amounted to £28,123,279, leaving a deficiency of nearly £2,000,000.

BURMAN MISSION.

A ship will sail from Boston for Calcutta about the 15th of November, in which it is expected several Missionaries will embark for Burmah. Packages and letters for the Missionaries now there will be forwarded if received in due time, directed either to the Corresponding Secretary, or Treasurer of the Baptist Board of Foreign Missions, No. 16 and 17, J. J. Buildings.

MARRIED.

At Colebrook, on the 15th inst., by Rev. J. M. Graves, Mr. Herman Swill, of Colebrook, to Miss Mary Smith of Norfolk.

At New Haven, by Rev. Dr. Taylor, Mr. Elizer E. Clark, of the firm of Clark & Somers, to Miss Sarah M. Lines.

DIED.

At West Hartford, Mr. Lucius Hilliard, of Mansfield, aged 23.

At Litchfield, Mr. Francis S. Felton, aged 33.

At Durham, on the 23d inst., Rev. Talbot Bates.

At Goshen, Mr. William Hurd, aged 75.

At Suffield, on the 14th inst., Miss Sophia Adams, aged 60 years. Miss Adams made a public profession of religion in early life; and in early life and through all her succeeding years, she was the subject of severe bodily afflictions. Under them all, even to the close of life, she was supported by strong though humble confidence in God her Saviour. She was not afraid to die; her hope in God was strong, amidst the struggles of dissolving nature. It is believed she is now at rest. "Blessed are the dead that die in the Lord."—*Com.*

NOTICE.

A protracted meeting will be held at Zoor, in Newtown, on the first Tuesday in Nov. at 10 o'clock. A. M. Ministering and other brethren are respectfully invited to attend.

DANIEL WILDMAN.

NOTICE.

The Fourth Baptist Church in Saybrook will hold a protracted meeting at their meeting house, commencing on Tuesday, the 30th of October, at 1 o'clock. P. M. Ministering and other brethren are respectfully invited to attend.

WM. HODGE.

NOTICE.

The Baptist Church in Killingly have agreed to hold a protracted meeting at their meeting house on Tuesday the 6th of November. Ministering and other brethren are respectfully and earnestly invited to meet with us, to use those means which God has so signally blessed in advancing the Redeemer's cause. Our prayer shall be that they may come in the fullness of the blessing of the gospel of Christ. By order of the Church.

ALBERT COLE, Pastor.
Killingly, Oct. 2, 1832.

NOTICE.

THE Baptist Church in Weston have resolved to hold a series of meetings for devotional exercises, commencing with preaching on Friday, the 21st of November next, at 10 o'clock. A. M. The preceding day is set apart by the church for fasting and prayer. Ministering and lay brethren are affectionately invited to attend.

NATHAN WILDMAN, Pastor.

NEW-ENGLAND ASYLUM FOR THE EDUCATION OF THE BLIND.

THE Trustees of the N. E. Asylum for the education of the Blind, have the satisfaction of announcing, that the experiment which they have been some time making on a few pupils, to ascertain their capacity for receiving a good moral, intellectual and physical education, has had so happy a result, that they confidently anticipate great benefit for this hitherto neglected class; and they propose to open their Institution to the public in a short time.

Blind persons under twenty years of age will be taught reading, writing, mathematics, geography, and all the common branches of education, as well as music; and be enabled to learn some handicraft work, by which to gain (in part at least) a livelihood. As a limited number only can be received, applications for admission [post paid] should be sent in, with a statement of the sex and age, as well as of the physical abilities, &c. of each applicant.

Teachers are engaged from the best European Institutions, and no pains will be spared in giving to the pupils such an education as will render them happy and useful members of society.

For the Trustees,
SAMUEL G. HOWE, Superintendent.
Boston, Sept. 9, 1832.
F. B. Editors through the country will advance a work of humanity, by giving the above an insertion.

WELLS' LEVER PRINTING PRESS.

THE subscriber continues to make this most esteemed press. Orders are solicited, and shall be promptly attended to.

Royal, (platen 30 by 26 inches) \$200
Super-Royal, " 22 " 28 " \$210
Imperial, " 21 1/2 " 31 1/2 " \$220
Elephant, " 21 1/4 " 35 " \$240
Mammoth, " 21 1/4 " 36 1/2 " \$260

Presses of any intermediate size made to order. TERMS.—Cash, or approved notes drawing interest from time of date.

The subscriber also manufactures PRINTERS' CHASES. REPAIRING OF PRESSES, &c. &c. done as usual.

J. HUBBARD WELLS.
Hartford, Oct. 27. 3tcw:41

CATTLE SHOW.

THE Farmers' Society of Suffield will hold their annual Cattle Show and Fair, near the Meeting-house in West Suffield, on Wednesday, the 7th of November next, at 9 o'clock. A. M.

E. G. UFFORD, Sec'y.

Suffield, Oct. 23, 1832.

BOOKS

JUST RECEIVED AND FOR SALE BY

F. J. HUNTINGTON,

Evidence of the truth of the Christian Religion, derived from the fulfilment of prophecy, particularly as illustrated by the History of the Jews, and by the discoveries of recent travellers. By Rev. Alexander Keith.—First American, from the sixth Edinburgh edition.

Signs of the times, as denoted by the fulfilment of historical predictions, traced down from the Babylonish captivity, to the present time. 2 vols. By Rev. Alexander Keith.

The above are very interesting works, shedding a flood of scriptural light upon the present state of the world. Annals of the Jewish Nation during the second temple. A Commentary on the Epistle to the Romans; with a translation, and various exercises. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover, Mass.

Major Long's Expedition to the source of St. Peter's River, &c.

Oct. 27.

TO PRINTERS.

WANTED, one Pressman, and one Composer. Oct. 27. P. CANFIELD

From the N. Y. Weekly Messenger.

Sweet is the rest of death!

**The conquering Jesus beautified the grave,
The damp cold tomb retains his rosy breath—
His dying prayer has calmed wild Jordan's wave;
The cypress spreads no more its sombre shade—
The prison'd air is sweet—the funeral pall,
With Eden flowers and lovely gems array'd,
Makes death's pale court the christian's bridal hall.**

The realms of song, where deathless numbers flow,
JOHN NEWLAND MAFFITT.

In a town of about two thousand inhabitants.

1. No person in the place who has become intemperate within the last four years.
 2. No drunkard but what has been improved—fits of intoxication less frequent.
 3. Sober drunkards, greatly improved—drink much less than formerly; and had rather not be seen when they drink—are evidently ashamed of it—and when they purchase, choose to go in the night.
 4. Families of the poor rising—are better clothed and fed—the children more generally at school, and their parents much more useful and happy.
 5. The prayers of a great number rising, we trust from the heart, for spiritual blessings on themselves and family.
 6. Open revilers, from among whom the ranks of drunkards, thinned by death, were annually supplied, are approximating in their habits towards the habits of those temperate men against whom they reviled.
 7. All are more safe—and let the friends of temperance persevere, and the prospect is that three fourths of those who would, had it not been for the Temperance Society, have died drunkards, will now die sober men; and many, there is reason to believe, Christians.
 8. A numerous and respectable class, who have not yet united with the Temperance Society, and who were in habits of temperate drinking, have ceased to use the drunkard's drink, and throw their influence on the side of the Temperance Society.
 9. Between six and seven hundred abstain entirely, and belong to the Temperance Society.
 10. A great saving of time and money.
 11. Much less wine, cider, beer, or fermented liquor of any kind, used now than before.
- "My own experience (says a member of the above Temperance Society,) on this point is conclusive. On ceasing to furnish my workmen with rum, I expected an increased consumption of fermented liquors. But the reverse, to my surprise, has been the fact. I save the money, the rum, the cost, the trouble, and the cost of the other liquors formerly drank to quench the thirst which rum provoked."
12. A considerable amount has been deposited, by the poor belonging to this Society, in small sums, in the Savings Bank.
 13. A great increase of intellectual and moral improvement; and a library, of more than 600 volumes, and read more in a month than all the libraries in town were before in a year.

14. The tavern house is forsaken for the Lyceum room, in which the members of the Temperance Society meet fourteen times in a year. And the time once spent in dissipation is now spent in preparing speeches and addresses on scientific, literary, moral and religious subjects, to be read or delivered at the temperance meetings.

In short, time, money, health, strength, character, intellect, and every thing adapted to make life a blessing, or which tends to lead men to use it for the great end for which life was given, have been saved to a great amount by the formation and operations of the Temperance Society.

Those who practice total abstinence are, as a body, most obviously and rapidly going ahead of those who do not, in knowledge, influence, and prosperity.—*Fourth Annual Report of the American Temperance Society.*

OF THE REV. SAM'L. KELPIN, OF EXETER,
ENGLAND.

At one time whilst preaching, but not in his own pulpit, he mentioned the great God by the name of "the Deity." A sailor, who was listening, immediately started from his seat, his elbows fully spread, and exclaimed aloud, "Deity, well who is he? is he our God-a-mighty?" The attendants were about to turn him out; but the minister stood reproved, and requested him to resume his seat, with the remark, Yes, my friend, I did mean the Almighty God." The sailor rejoined, "I thought so, but was not quite sure, I never heard that name before."

The humble minister replied, "You had a right to inquire; I was to blame; whilst delivering God's message of mercy and justice to immortal souls, I ought not to have given my divine Master a name which prevented the message from being understood." "Thank you sir," was the sailor's reply; and he looked as though

he would have devoured the remaining part of the sermon. After service he came and begged pardon for the interruption, and with a sailor's frankness, requested the kind gentleman to take some refreshments with him to make it up.

This incident led Mr. Kilpin to very serious reflections relative to his important office. He stood between the living God and dead sinners, who were on the verge of death and hell. He thought that one sermon might be the means of rescuing souls from eternal misery, or might prove a savor of death unto death. What an awful and responsible situation! Here is a poor sailor, with scarcely any means of information relative to the importance of his soul, consequently one of the most important persons in the house of God, he is interested in the subject, when, by employing language which he does not understand, his mind is taken from awful realities, and fixed on the meaning of words. Alas, alas! how did the Saviour act? He so preached that the common people heard him gladly. Was this for the want of higher language, or a superior style, or from ignorance? No, from neither, but from a knowledge of the value of the soul—the love of souls.

On another occasion, when from home, he preached on the divinity of Christ, and brought into view many objections, that he might oppose them. He felt more than usual complacency in the strength of his arguments, but one of the people followed him to the vestry, and thanked him for the sermon, remarking, "It was a good discourse, but there was not one in the congregation that doubted the divinity of the Saviour."—His devout mind was roused on reflecting that he had assembled the people, and instead of feeding the flock of Christ with the bread of life, he had been needlessly choking them with the sour grapes of controversy, and bad, perhaps, excited in the minds of some unconverted, unawakened sinners, doubts and difficulties, of which before they had no idea. He ever after preached Christ crucified, not as a controversialist, but as one anxious to win souls for his kingdom.

"READ THIS, AND GO AND DO LIKEWISE."
—I was travelling a short time since in the western part of N. C. and at night attended in a Presbyterian church the monthly concert of prayer—after some prayers were offered up at the throne of grace, and a short address by a clergyman—a collection was taken for missionary purposes. In the collection were found a very nice finger ring and a pair of ear jewels, enclosed in a small piece of paper. The following very appropriate endorsement was written on the note—"Let us sacrifice our idols to the Lord,"—and the following was written expressive of the wish of the donor, "We wish these to be used for the promotion of Christ's cause. They have been long enough used as instruments of sin and folly." Here was grace triumphing over sin and folly.

Mr. Editor, I have often asked myself the question—how it is that some Christians can wear jewelry with such examples before them, and the word of God in their hands? But since the above jewelry was sacrificed to Christ's cause, I have seen jewelry enough about the ears, fingers, and bosoms of professors of religion, and their daughters, to support the gospel in the congregation where they live.—In excuse for this waste and abuse of property, it is often said, I suppose in charity—"they have always been used to such things"—and so it is at any rate made a small sin to wear jewelry. Some men use profane language—get drunk—gamble—cheat, &c. before they become pious; but grace is expected to correct all these wrongs—though they have been used to such things. I never yet have seen jewelry about an active zealous Christian—one who was aiming constantly at the glory of God and salvation of sinners.—*Southern Religious Telegraph.*

The symmetry of human character, as it is formed by its Creator, is transcendently beautiful and sublime. The physical, intellectual, social and moral powers of men, are so beautifully blended and wisely fitted to exercise and strengthen each other, that the principal business of the parent and teacher is, to preserve this proportion, and to bring these powers to act upon each other.

Each power is strengthened by its own exercise, and all are strengthened by exercising each other. The child strengthens his muscles and learns to walk by walking; he cultivates his voice, and learns to sing, by singing; he strengthens his mind, and learns to judge, by examining, comparing, and drawing conclusions; he cultivates his social faculties, by free and friendly intercourse with other members of his family, or with his school or playmates.— Above all, he strengthens the power and love of doing good deeds, by acts of kindness and benevolence; little if any, by precepts.

The evident design of our Creator is, to have all the other powers exercised, so as to strengthen the moral powers; to be effected and shown, by love to God and our neighbour, by good works, by efforts to benefit our fellow-men, by seeking opportunities to bestow favours, by aiming, in every act, to make some fellow-being or some creature happy.—*Family Lection.*

PRAGMATICUS is a man who sincerely desires to be useful. He believes that benevolence is the characteristic of religion, and that the circumstances of the world demand more than ordinary exertions and sacrifices from Christians. He talks much of the age as an age of action, an age of enterprise, and rejoices at the advancement of every good cause. He is always busy with some great plan of beneficence, and always fired with zeal; yet he has scarcely accomplished any thing visibly useful in his life. Why is this?

Pragmaticus takes so extensive a view of the field, that he loses sight of the details. He is much alive to the wants and sufferings of great

masses, and weeps when he thinks of millions lying in sin ; but he has not time or disposition to inquire into the illness of the laundress who serves his family, or to put a tract into the hand of his next door neighbor, who is a deist ; or to collect a class of ignorant children within a stone's throw of him, and teach them how to live and how to die.

If Pragmatics could learn the power of individual effort, he might be converted from his inefficiency. If he could be made to observe that drops make the ocean, he would become useful, for he is not indifferent, but misled. If he could be taken for a few successive days to see a thousand men working upon a canal, or rail road, he would learn this moral, that however insignificant the labors of one individual may be, these single labors of individuals are the very element of success : for take away these single laborers, and all efficiency is taken away.—*Sunday School Journal.*

Is it right for the disciples of Christ to become so much excited upon such subjects as to let their passions get the ascendancy, and even to show anger when opposed in their views? Is it right for them, in their anxiety to secure the success of a favorite candidate to office, to resort to dishonest means? Are Christians required to devote their time, for days or weeks previous to an election, in endeavoring to influence the minds of others in favor of a particular friend, who may happen to be a candidate for some office? And, let me ask, should they for the sake of effecting their purposes, give currency to the circulation of reports, the truth of which they do not know, and which if true, would go directly to injure the character of a neighbor, or perhaps a brother? That some, who are professedly the followers of the Saviour, and who would shrink with horror from the idea of doing any thing in direct opposition to the cause of religion, being blinded by party zeal, and being, peradventure, under the influence of some selfish motive, do go beyond what a true regard for the honor of Christ's cause and a sincere desire to promote the best good of their fellow creatures would dictate, I fear might be too easily demonstrated.

If professed Christians, who are in the habit of engaging with their whole heart in political contests, would seriously put these inquiries to themselves, and then reflect upon the probable effects of such a course of conduct, they could not hesitate for an answer. Let them ask, how does it affect the cause of religion, the best interests of which they profess, and surely ought, to seek in all that they do? What is the answer? It gives occasion for the ungodly to reproach it. "It strengthens the hand of the wicked." O, that such professors could but listen for a moment and hear the remarks of the infidel and scoffer. "There is Mr. such a one and Mr. such a one, professors of religion—look at their conduct, see the course they are pursuing with regard to this election—they misrepresent facts—they circulate reports, which they know to be false, and they shrink from no measures, which they deem calculated to insure their success."—*Vermont Chronicle*.

If any testimony is necessary to give strength to the common sense doctrine of the importance of simplicity in teaching the Bible, such testimony is abundantly furnished by ecclesiastical history. From that source it will be learned that all the corruptions, heresies, and superstition which gradually grew upon each other from an age close to the apostles down to the reformation, sprang from the inattention that was paid to this principle. Some strove to make every word of the Scriptures mystical. Others tried to make the doctrines of Christianity conform to their old systems of religion and philosophy. But all directed their efforts to make the Bible something else than a plain book which meant what it expressed, and no more. The glory and the power of the reformation was, not merely that it brought men back to the Bible, but to the plain Bible. The great leaders of the heresies which infested the Church in the centuries of its darkness, were professed expositors of the word of God. The whole energy and learning of the intelligent ecclesiastics were often bent upon this subject. But their controversies had regard, almost exclusively, to points concerning which there is no revelation, and which, of course, led them away from the Bible. Religion was made to consist in philosophic theories, and, however abundant were the controversies on that head, all parties commonly agreed in overlooking the practical duties of faith and charity. There were certainly exceptions to this general character of the earlier ages of the Church.—But the view we have given must be that impressed on every mind that rises from the perusal of the melancholy records of history.

How many of the dissensions and heresies which have existed since the reformation may be attributed to the same cause, we shall not undertake to assert. It is not our province, and it is far from our wish, to touch the subject of polemic theology; but we are emboldened by the unanimous voice of all sects and parties, which have any pretensions to the name of evangelical, to say that the Bible is the source of knowledge, and must be studied and taught in its simplicity, in order to be understood.

This simplicity not only regards the doctrines themselves, but the terms in which they are taught; and with this part of the subject is our chief concern. And we venture to say, that the fruitful source of controversy and of error is the want of plainness and intelligibility of terms. Men's ideas of the Bible are so confused from their very childhood, by hearing its truths spoken of in artificial language, that they embrace doctrines without ideas; and when they come to argument, spend their force about words to no profit; but to the subverting of the hearers."

In the same manner it is to be accounted for, that so few persons, even of those who have

be religiously trained, are able to give a clear statement of their opinions or views respecting the fundamental doctrines of the Gospel.—This fact has been often remarked by those who have been officially called to hear such statements from persons offering themselves as candidates for Church membership. And we may here incidentally state, that it has been frequently remarked, that Sunday scholars commonly make the most intelligent and satisfactory explanations of their spiritual experience and religious opinions. This ought to be uniformly the case. We, of course, must not be understood to refer to those parts of experience which the renewed heart alone feels, and which it learns only from the Spirit, because they are "spiritually discerned."² But it will not be denied, that the statement of the cardinal doctrines of the New Testament can be made as intelligible to an unconverted mind as any other truths.

At a protracted meeting, held some time ago, in the village of N—, I had the pleasure to hear the Rev. Mr. —, a Welchman, preach in the English language. It reminded me at once of the specimen of Welch preaching that was noticed some years ago, at Bristol, England. I never saw a congregation so solemn as the one at this time in N.; for nearly the whole audience were actually lifted up from their seats. His text was in Matthew v, 29—"And not that the whole body should be cast into hell." His subject was the punishment of the body in hell. I can distinctly recall but some brief passages of the sermon.

When describing the punishment of the members of the body of the ungodly in hell, he spoke as follows:—

“Those eyes, which now look upon vanity, will then eternally look upon divine justice, administered to the miserable soul and body confined in eternal chains. Those ears, which now delight to listen to the voice of flattery, will eternally hear the noise of weeping, and wailing and gnashing of teeth.—That tongue, which now blasphemes God, will cry for a drop of water in hopeless despair. Yea, those fingers, which are now delicate and adorned with rings, will forever burn like candles in the lake of fire.”

He described the scenes of the resurrection day nearly as follows:—

"Then every one shall have his own body. Though one limb was lost in Asia, another in Africa, and another in Europe, and the body finally buried in America; at the sound of the trumpet of God, those limbs, which have been consumed by fishes, wild animals or birds of prey, will fly through ethereal space, to meet their kindred body; and oh, with what dread the guilty soul will meet the body at that great day! It will but increase her torments. To be reunited, will but complete their eternal misery!

"But let us change the scene. Not so with the pious." He will bless the day when soul and body are reunited; for then all the members of the body will be eternally honored by Jehovah. His eyes will be forever fixed on God and the Lamb. His ears will forever listen to the song of angels and saints. His feet will walk the golden streets of the New Jerusalem. His fingers will play on the golden harp of Paradise. Yea, every member of the body, as well as every faculty of the soul, will be forever happy in the enjoyment of God and the Lamb. Thus every member of the new raised body of the Christian will be honored in heaven, and every member of the body of the ungodly be forever tormented in hell!"

Such was the tenor of a sermon which produced so wonderful an effect upon the audience; when even infidels were struck with terror and conviction. But I lament that I cannot do it better justice. There was a living power, a circumstantial detail, a graphic truth in description, which can scarcely be represented upon paper.

It is an awful commentary upon the doctrines of infidelity, that its most strenuous supporters have either miserably falsified their sentiments in the moment of trial, or terminated their existence in obscurity and utter wretchedness.—The gifted author of the "Age of Reason" passed the last years of his life in a manner which the meanest slave that ever trembled beneath the lash of the task master, could have no cause to envy. Rosseau might, indeed, be pointed out, as in some degree an exception; but it is well known, that the enthusiastic philosopher was a miserable and disappointed man. He met death, it is true, with something like calmness. But he had no pure and beau-

ful hopes beyond the perishing things of the natural world. He loved the works of God for their exceeding beauty, not for their manifestations of an overruling intelligence. Life had become a burden to him ; but his spirit recoiled at the dampness and the silence of the sepulchre—the cold unbroken sleep, and the slow wasting away of mortality. He perished, a worshipper of that beauty, which but faintly shadows forth the unimaginaire glory of its Creator. At the closing hour of day, when the broad West was glowing like the gate of Paradise, and the vine hung hills of his beautiful land were bathed in the rich light of sunset, the philosopher departed. The last glance of his glazing eye was to him an everlasting farewell to existence, the last homage of a godlike intellect to holiness and beauty. The blackness of darkness was before him—the valley of the shadow of death was to him unescapable and eternal ! the better land beyond it was shrouded from his vision.—*Whittier.*

ENGLISH CITIES.—In the year 1801 London was the only city in Great Britain which had more than 100,000 inhabitants. In 1831 there were seven others which exceeded that number. Manchester is the second city, Glasgow the third, Liverpool the fourth, and Edinburgh the fifth.

At a Superior Court, holden at Hartford, in the State of Connecticut, on the 4th Tuesday of September, A. D. 1832.

Upon the petition of **Merrit W. Powers**, of **Harford**, in **Harford County**, against his creditors, shewing to this Court, that he has ever sustained a fair character for probity and industry; and is not justly chargeable with idleness, or mismanagement in his affairs; that he has not conveyed any of his estate, with intent to defraud his creditors, and that he has not, in any of his fortunes he has become, and is, insolvent and unable to pay his just debts, praying this Court to inquire into the allegations stated in said petition, and, on finding them true, to adjudge him an insolvent debtor, with all the trust and meaning of a certain Statute Law of this State, entitled, "An act to authorize the Superior Court to grant relief in certain cases of insolvency," as contained in a petition on file, dated the 17th day of May, A. D. 1832, which petition was brought to the Hon. Superior Court in **Harford County**, the 4th Tuesday in September, 1832, and was duly served on the said creditors therein named according to law. The petitioner appears, and the respondents being duly summoned to appear, and the claims set forth in said petition, finding the same to be true, and although the said **Merrit W. Powers** to be an insolvent debtor, as aforesaid, and doth order, that upon the petitioner's assigning on oath all his property, as by law required to **Joseph B. Gilbert** and **Philemon Canfield** Executors, within thirty days from the rising of this Court, who are hereby appointed Commissioners to receive the same in trust for said creditors, that the petitioner's body be protected from all liability of arrest and imprisonment for, and on account of any debts due and contracted before the date of his said petition, and the said Commissioners shall appoint three assessors to estimate the claims of said creditors, and shall give notice thereof by publishing the same in the **Cristian Secretary**, a newspaper published in the city of **Harford**, and in the records of their judges, under said commission, to some future session of the Superior Court.

A true copy of Record.
JARED GRISWOLD, Clerk.
The commissioners on the above will meet on
Monday the 22d inst. and Monday the 29th and
Monday the 5th of November, at J. B. Gilbert's
office, in this city, at 2 o'clock P. M. to receive the
claims of said creditors.
Hartford, Oct. 12, 1832.

*At a superior Court, holden at Hartford, in and for
the County of Hartford, in the State of Connecticut,
on the 4th Tuesday of Sept. A. D. 1832.*

Upon the petition of Orson Case, of Winds r, in Hartford County, against his creditors, shewing to this Court, that he has ever sustained a fair character for industry and honesty; and is not justly chargeable with idleness or mismanagement in his affairs; that he has not conveyed any of his estate, with intent to defraud his creditors, and that by losses and misfortune he has become, and is, insolvent and unable to pay his just debts, praying this Court to inquire into the allegations stated in said petition, and, on finding them true, to adjudge him an insolvent debtor, with a true intent and meaning of a certain Statute Law of this State, entitled, "An act to authorize the several Courts to grant relief to certain cases of insolvency," and to grant relief to said petitioner, in and to the following words, to wit: That on the 10th day of Aug. A. D. 1832, which petition was brought to the honorable superior court at Hartford, in Hartford County, 4th Tuesday of Sept. 1832, and was duly served on the said creditors therein named according to law. The petitioner appears, and the respondents being duly called, made default in appearance, and this court, having enquired into the allegations set forth in said petition, finds the same to be true, and that said petitioner is an insolvent and unable to pay his just debts, and doth order, that the petitioner's assigning on each all his property, as by law required, to Joseph B. Gilbert and Philemon Canfield, Esquires, within thirty days from the rising of this court, who are hereby appointed Commissioners to receive the same in trust for said creditors, that they do forthwith publish notice of the said order, of arrest and imprisonment for, and on account of, any debts due and contracted before the date of his said petition, and the said Commissioners shall appoint three several meetings to receive the claims of said creditors, and shall give notice thereof by publishing the same in the Christian Secretary, a newspaper printed in the city of Hartford, and make return of their doings under said commission, to some future session of the Superior Court.

JARED GRISWOLD, Clerk.
The Commissioners on the above will meet on Monday the 22d inst. and Monday the 29th inst. and Monday the 5th Nov. at J. B. Gilbert's office, in this city, at 2 o'clock, P. M. to receive the claims of said creditors.
Hartford, Oct. 12, 1832.

HAS removed six rods South of State House Square, on Main St., where he is now opening a fresh assortment of Goods, just purchased in New York, at low prices, viz:—

BLACK and Blue, Olive, Green, Brown, Mixed, Blue, Drab, and Adelaide Broadcloths; Black and Blue, Drab, Sage Mixed, Checked, and Striped Casimeres; Checked Moleskins, for Pantaloon; Plain and Figured Velvets; Light and Dark Veneises, Marseilles, and Moleskin Vestings; Blue, Brown, and Brown Goat and Drab, and Camelbats; Blue, Green, and Drab and Pteresham; Blue, Brown, and Brown Flannels and Fries; Brown Moleskins and super Fur Seal Collars; Cloak Cord and Tassels; Wrapper Buttons; Bindings and Buttons for Pteresham Over Coats; Large Pearl, Gilt, and Twist Buttons; Linen Bosoms; Shirt Wristsbands; Velvet, Bombazine and Silk Stocks; Stock Bands; Silk, Worsted, and Cotton Suspensives; and Coat, Gloves, Hdkfs., Lambrequins, and Coat Drawers, and all the latest and Super Irish Linen; together with every article of Trappings in his line.

JUST published, the first American edition of this unrivalled work, in which the whole range of Greek literature has been examined, to ascertain the meaning of the word *Baptizo*. The whole work forming a refutation of Messrs. Wardlaw, Ewing, and Dwight, and a noble defence of the doctrine and practices of Baptists. Various publications, both in Europe and America, have spoken in terms of high estimation of Mr. Carson's production.

John A. Bennett, Editor of the American Baptist Magazine for Sept. 1832, makes the following remark respecting the volume now offered to the Baptist churches:

"It is marked deeply (perhaps some may feel that it is too deeply marked) by sound learning and vigorous argument. He advances to the controversy, with the confidence inspired by a thorough knowledge of the goodness of his cause, and of his own intellectual and literary resources."

For sale at various bookstores in New York and Boston; at the Baptist Tract Depository, Philadelphia; Bennett & Bright, Utica; Ball & Sells, Richmond, Va.; W. Riley, Charleston, S. C.; Hubbard & Edmund, Cincinnati; F. J. Huntington, Hartford, Conn.; and Steele, Albany.

Oct. 6. ew3m38